

Class Paper

Anthropology-

Method and Theory- Aruba

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ANIMALS

ON

ARUBA

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The central questions of the interviews on which this paper is based are "What kinds of animals are there on Aruba?" and "What groups of animals are there on Aruba?" Through the responses to these questions and examining the amount of linguistic and cultural focus on groups of animals, I have tried to indicate the natural groupings of animals that exist for the native speaker of Papyamento. I was not so much interested in the biological divisions of animals nor the zoological correctness of responses as in what informants believed to be the truth about these animals. As I know that anthropological work has been done specifically on goats, and is being done to some extent this semester on fish, I have attempted to give a broader view of animals. As I have found the ananzi stories a unique collection on a specific animal, however, I have given a section of this paper exclusively to this topic. This paper is then divided as follows:

I. A listing of Papyamento animal terms, with glosses

A resumé of the reasons given me for animal names and groupings

II. Specific terms used to denote the sex and age of an animal, limitations and uses of these terms, collective nouns for animals, the extension of animal names to people, comparison of anatomical terms for humans and animals

III. A summary of the uses of animals in Aruba, pet keeping

IV. Superstitions and fears of animals and the reasons for them

V. A general view of the Ananzi tales

VI. Charts, Appendix

I. a) PAPYAMENTO ANIMAL NAMES AND GLOSSES

The "general mammal" group

cat pushi

dog- kacho

donkey- buriku

goat- kabritu

horse- kabay

mouse- raton

mule- mula

pig- porko, porkochito

rat- djaka

sheep karné

lizard- lagadishi, ragadishi

Lizards

lagadishi, +kako-lizard with a brightly

flap on his throat

lagadishi di palu -

totaki- both tree lizards

blosana-

kododo -

iguana- yuwana

frog- dori

sapo-larger than above

snake- kolebra

kaskabel- rattler

(cont.)

deer- bina

lion- leon

monkey- makaku

ox- buhé, etc.

Birds- payara

crown bird- chonchorogay

dove, pigeon- duif, palomba, paloma

- tortelduif- turtledove

- totlika- little turtle dove

duck- patu, pahto

eagle- aguila

fowl- galiña

goose- gans, gaza

hawk- valki

kinikini- little hawk

humming bird- blenkchi, blenchi

mocking bird- barika geel, mofi, moffie

owl- palabruha, chogo, shoko

parrot- lora

-prikichi- little parrot, parakeet

partridge- patrushi, patrishi, choklé

peacock- pauwis

cont.)

snipe- snepi

sparrow- warawara, cho<sup>n</sup>chorogay, mofi

swallow- zouchi

thrush, songbird- chuchubi

turkey- kalakuna

turpial- turpial

fish piska

anchovy- anchova

beard fish- barbier

blue fish- mero

carp- karpitan

cod- bakiyaw

flying fish- bulado

herring- haring

- bokkel smoked herring

- pekelé salt herring

mackerel- makré

mullet- mula

royal fish- koneeves

salmon- salmon, salmas, salmon

sardine- sardinchi, sardin

shark- tribom

sunfish- buni, etc.

turtle- tortuga, turturka, wamara

morkoy- land turtle

crab- panekrab, krangreuw

lobster- krasft

oyster- oester

shrimp- kabaron

snail- kokolishi

shellfish- kokolishi

(fish for whom glosses could not be found)

pargo, gepi, (djompow - black grupa)  
(pargo- snapper)

balahú, konofes, pikuda,

koneeves  
robiki, kéki, haldu, pablu

chuchu, ilistichi, yakupepru,

klengfishi, parguperu, anglusa

Insects insecto

bug- chincha

praga- insect, pest

ant- vruminga, fruminga

bee- abeya

beetle- tor, bakaduro

butte-fly - barbulette

cicada- yeye

yeye di awa- dragon fly

cockroach- kakalaka

(cont.)

cricket- kriki

flea- pieu

fly - muskita

gnat- mumpy

grasshopper- tirakochi

grub- guruguru, wangi

leech- sangiwela

louse- komehein

milliped, centiped- lizenbein

mosquito- sangura

moth- lema, mot

(cont,)

wasp- maribomba

worm- bichi

bichi di kandela- glow worm

scorpion- skorpion

- from General Mammals

bat- raton di anochi

chupador di sanger- vampire

#### L. b) RESPONSE TO CENTRAL QUESTIONS

The general response to these questions was to list the groups of animals starting with a group which I have labeled general mammals. After naming several animals in this group or class-kabritu, buriku- the informant would pass to the groups birds, fish, insects, lizards in no particular order; marginal animals such as frog or shellfish were inserted at random, sometimes only on direct questioning. If asked for examples during the listing, the informant would give them and then usually resume the listing on the original class level. That is, having given types of fish, the informant would not cite iguana, thrush, crab, but rather chuchubi, mofi, paloma (Or English equivalents). If asked a question like "Is a totaki a bird?" the

informant would reply that it /was a lizard. If asked what mofi meant, he would reply "a type of bird" o-r a "sparrow."

#### I. c) EXPLANATIONS OF NAMES

The reasons given for the names of animals can be divided as follows:

1. Onomatopoeic. The chuchubi is the outstanding example. The one of its many calls expressed as chu-chu or chieuw- chieuw has become its name and a prediction of bad luck.
2. Characteristic. Some names are derived from a special feature of the animal. These show sometimes similarities in terms between Papyamento and other languages.

color: The difference between the barika geel and the mofi is

that the former is yellow, the latter grey

action: flying fish- bula / do - Vlie/ gende Vis

"fly"/ " fly" /

Papyamento

Dutch

grasshopper - tira / kochi - Sprinkhaan

tira kochi- "horse's kick" / springen- to jump

tira- to throw or shoot-Papyamento

Dutch

The pegapega, a lizard feared for its suction grip.

pega- to stick

story: There are two kinds of cockroaches on Aruba-

kakalaka matras- the "sailor" cockroach

kakalaka martiano- Thus named because it made its appearance

on the island "From nowhere" about 10 years ago, in

the midst of martian scares

3. Arbitrary. The term is a lexeme. There is no explanation for it other than that is what the animal is called.

Konijotje

4. Overlap of Languages. The explanation of double names for one animal included:

a) one is Dutch, the other Papyamento      duif (D.)      - paloma (P.)

ok. not a Dutch word as far as I know!      konenchi (D.)      - koneo (P.)

b) One is Papyamento, the other Spanish.      koneo (S.)      - konenchi (P.) ?

c) Both are Papyamento terms, for one or different instances.

koneo (P.) = konenchi (P.)

koneo (P.) - a rabbit, full-grown

konenchi (P.) - a young rabbit

Arranged in order of their influence from Dutch to Spanish these terms would be:

(Dutch)	(Papyamento)	(Spanish)
konenchi(P.) = / rabbit/	koneo = / konenchi/	koneo(P.) = rabbit
konenchi(P.) = / young rabbit/		

The use of konenchi for a young rabbit would be supported by such similar words as kabritonchi (Young goat), polechi (young chicken), piskechi (small fish).

There also may exist a duplication of terms within Papyamento, between the forms from Aruba and Curaçao. Thus konenchi might be called a word from Curaçao (more influenced by Dutch) and koneo one from Aruba (more influenced by Spanish). Terms between the islands may be partly similar or in inverted order:

Aruba	Curaçao
maribomba- wasp	marimanchi
lagadishi	totaki
lagadishi di palu	lagadishi

?? Pet names can also follow these reasons for animal terms:

Onomatopoeia      smipus-name for a rabbit liked for its indiscriminate eating habits, though admittedly -pus sounded like a cat

Characteristic Nigrito "Blauws" names denoting color

Languages." Teddy " "Puffy"

Arbitrary "Rosita"

## II. a) SPECIFICATION OF ANIMAL NAMES ACCORDING TO SEX

The male of an animal can be denoted by placing "-machu" or "-homber" after the animal's name. Both are lexemes, /-machu meaning a male animal, homber more specifically a man, but also a male animal. Thus:

kacho-machu a male dog

karné-homber- a male sheep

There were no instances of -machu or -homber being placed before the animal name.

-Muhé (muhé- woman) is the female counterpart of these two in position and use. Thus:

karné-muhé -female sheep

There exist some special names for the male or female of an animal.

<u>Animal</u>	<u>Male</u>	<u>Female</u>
cat- pushi	katru, katar	pushi
dog- kacho	kacho	tefi
sheep- karné	chubatu	karné
goat- kabrito	chubatu	kabrito
horse- kabay	kabay	yewa
donkey- buriku	toro	yewa
bird- payara	gay	baka
e.g.pigeon-paloma	paloma-gay	paloma
fowl-galifa	gai	gaito

In these cases, a word like karné may be taken to refer to any sheep, with its sex of no importance at the moment, or a female sheep, as there exists a special name for the male. Here a request for greater clearness will result in the use of terms -macho and-muhé or chubatu, if it applies.

Words like chubatu and yewa are used for more than one animal. Here a request for greater clearness might meet either of two responses:



1. explanation of a term like chubatu as karné -machu or kabrito- machu .

2. combining the specific word with the general name e.g. kabay-yewa

This second explanation was used less and in fact even rejected by some informants though accepted, and even offered by others. It never appeared in inverted form. To contrast Papyamento with American on this point, I asked several students, if they agreed that "mare" could refer to a certain kind of horse or donkey, how they would clarify which they were talking of. Their replies were

1. to describe "mare" as "female horse" or "female donkey"

2. to describe it as "female of a horse" etc.

None offered the equivalent of the Papyamento kabay-yewa in saying horse-mare or mare- donke-y.

## II.b) SPECIFICATION BY AGE

In these cases, as in those above, a term need be only as specific as the occasion demands. If having mentioned the animal in the conversation or seeing it serve as a cue, forms such as yewa, chubatu and kacho suffice.

Age terms are usually determined by the sexual maturity of the animal.

donkey- yu di buriku

small fish-

cow- bishi, bisé, ternera

piskechi

sheep- lamchi

goat- lamchi, meki, kabritonchi

chicken- puwito, polechi (Between chick and hen)

Specification of age and sex can thus be broken down as follows:

1. What kind of animal are you talking

about?

karné

2. Of what sex?

karné-muhe

chubatu

( 1.=unknown  
2.obvious)

karné

karné-machu

3. Are you talking about a sheep

Kabrito-homber

karné-chubatu etc. or goat?

There were no instances of words such as tefi or gay being used outside their normal realms for specification of other animals. Likewise for age:

1. What kind of animal?

karné

2. What age?

kabritonchi

mekl

yu di kabrito

karné

lamchi

yu di karné

kabrato

(rarely) karné-lamchi

(1.= unknown  
2. = may be known)  
Is this a sheep or goat?

## II. c) COLLECTIVE NAMES

The general collective name for animals is troupa "group". For a herd of sheep, goats, cows, horses or pigs, one might say "cura". Cura, meaning yard is an area where these animals could be kept adjacent to the house. It is no longer seen in the cities, and in the country may now serve as an open yard or enclosure for a dog. The cura can be bounded with cactus or wood fences, with a shelter of metal sidings or mud and thatching construction. A cura may be nearly square, or curved along a property line, with a path a few feet wide between fences. Though many goats and sheep now wander freely, a flock of them may still be called "un cura di Kabrito, di karné" etc. The animal name is not pluralized. Cura Kabay, on the southeast coast of Aruba, derives its name from the use of the area by the Spaniards to keep their horses; the dropping of the "di" is an example of contraction in conversational speech.

Other collective phrases are: || pets and domestic animals-animal domestiko

|| edible animals- animal comestibile

|| wild animals- fiero, animal fiero,

bestia di mondi- "forest animals"

A special name is "padrol" - the strongest goat in the flock and the accepted leader in the eyes of the people. "Padrol" is almost a synonym for male goat to older country people; younger city informants did not even recognize the word. With the decrease of goat herds on Aruba, this leader is seen less and less.

## ii. d) EXTENSION OF ANI-MAL NAMES TO PEOPLE

"Mi galiña" is an affectionate term for a girlfriend; a young man may be called "gay." These terms are used exclusively for unmarried people. Though older people know and use these terms, a man would not call his wife "galiña." A young boy always making noise and trouble might be referred to as "chubatu."

"Yu" - already seen as suitable for the young of an animal - is not a case of extension in "yu chikito" - a human infant. It denotes a young of humans or other animals.

## II. e) DIFFERENCES IN ANATOMICAL TERMS

In reference to a few parts of the body, there are different terms for men and animals.

pia- human foot or animal paw	pata- hoof, as of a horse
kabey- hair, as a human's	lana- fur      klina- mane
boka- mouth, as a human's	smul, snout, as a pig's, though a form such as boka di porko is acceptable
kuero- skin or leather	
bel- thigh    hapa- leg of mutton	Men respondents referred to the thigh of any animal as "bel". Women called a sheep's thigh "hapa" and a chicken thigh "drumstick."

Words like eyes, ears, nose, limbs were otherwise the same for men and animals.

Special names for animals:

crest- kam	nest- neishi
egg-webu	scales/- scama
feather -pluma	tail- rabu
gills kaikai or karikari	venom- veneno
horns- kachu	wing- ala

LII. USES OF ANIMALS ON ARUBA

Pets- Mutts are often preferred to pedigreed dogs as they seem to have less difficulty with ticks and other insects. Angora/ cats are preferred house pets, though other breeds may be taken in. Rabbits and pigeons appear widely as pets, lizards and aquarium fish only rarely. Native birds are difficult to keep as they do not adjust to captivity, favor a floral diet difficult for owners to secure, and are on the whole less tame and friendly pets. Foreign birds such as the macaw or finch are often raised instead.

Though rabbits were a part of his diet, no owner of rabbits as pets was willing to use his animals for the table, nor sell them to others to be eaten.

Young boys often hunt partridge, totolika, iguana and rabbits for home use or sale. Chinese restaurants are usual buyers for their iguanas, as they make a specialty soup from iguanas. The chuchubi is not eaten.

Consumption- Sheep and goats are regularly eaten, sometimes castrated and fattened beforehand for more succulent meat. On the day of First Communion, a large meal is given for relatives and friends at about noon, at which a strong lamb soup is often served. No informants could suggest a significance for

this, other than that the preparation of a lamb produces a sizable amount of soup base, which is given away rather than wasted. This custom holds more strongly in the kunuku.

The Veterinary Office and Slaughterhouse in Oranjestad, under the direction of Dr. de Vries, provides care for sick animals and approved killing of animals for consumption. There is an egg business in Aruba that imports chickens from the United States for egg-laying and eventual consumption, and a bee & honey business in Santa Cruz. Some Arubans gain their living as fishermen, selling their catches on the docks. The use of animals for milk and leather is minimal.

Keeping pets- Goats, sheep and pigs usually wander freely in the vicinity of their owners' homes. The meagre grazing areas on Aruba and the changing economy have seen the great decrease of herds. With autos in force, there are only a token number of horses left, though of wild donkeys is said to roam around the north coast near Fonteyn. The one instance of a donkey as a pack animal was its use to carry aloë.

Pets are usually kept in an open yard near the house. Some birds are allowed to fly free, returning only for meals; a particular bird may have its wing broken when young to hinder its desire and ability to fly away. Birds may be caged in loose constructions of mesh with wood base, or carefully built and decorated coops of screen and wood. They are fed from the family icebox with just about anything they will eat. Rabbits are kept in cages like birds or deep pens made of thick enough wood to prevent their gnawing out.

The different shelters for animals:

aquarium-aquario

pig sty- chike di porko

hen coop- cas di galiña

bird coop- cas di prikichi, etc.  
vogelhuis

#### IV. a) SUPERSTITIONS AND FEARS OF ANIMALS

In general, superstitions are of two kinds: a few "becoming" superstitions<sup>†</sup> that claim a metamorphosis, and the greater number of beliefs that predict letters, visitors, a change of fortune or natural and spiritual phenomena. Those concerning good news and letters are of special importance to those with relatives and close friends abroad always in their thoughts. The attempt will always be made by a believer of these superstitions to justify the prediction, regardless of the time lapse involved. Superstitions are as a rule held strongly by the older people and less strongly or not at all by the young.

Though some of the superstitions seem incorporated from Western European culture, an explanation could be offered for only one belief. Story holds that the belief that keeping pigeons would bring poverty was propagated by some Jews in Curaçao who found the coops bothersome; this belief is said to be held by two out of five people now.

The chuchubi is of repeated importance to turns of fortune, and is one of the first agents of superstitions quoted in any listing. Formerly the bringer of all news, it has given its name to an Aruban newspaper. Dislike of the chuchubi for the bad tidings it might bring can border on fear. Some will even attack the bird to make it fly away. Explanations of why fears are held were those of "bad blood" for fear (the informant's phrase), the dictates of tradition, and some people's inability to get along with either men or animals.

A proverb of the old country people, "The rooster is my God" ("E gay ta mi Dios"), could be explained only by the possible association with spiritual awakening with the cock's crow in the morning.

by you?  
an informant?

† These are on p. 16.

#### IV. b) SUPERSTITIONS

Animal Involved	Its Action	The Result or Reason
Donke-y	scratches its back on a tree	rain
	pricks its ears	bad luck
Dog	barks at noon	sees a ghost
	barks at midnight	sees a bad ghost
		someone will die on that place
Dog or cat	dies under a bed	someone will die
Cats	make love at midnight	good luck
Black cat	is seen or crosses your path	bad luck; for fishermen leaving to set sail in the morning, a bad catch
Bat	enters a house	someone in the house will die, near death someone in-the-house will die; the bat is the soul or spirit of a dead person taking last leave of its friends
Chuc-hubi (thrush or songbird)	whistles, sings on your rooftop, makes the "chuchu" sound, talks high and answers another	bad luck (mala suerte) The chuchubi is said to "talk" more than sing
	shouts, sings low, or sings "straight ahead"	good news or a letter, or the chuchubi is gossiping. Some claim to understand the chuchubi's talk.
Pigeons	are kept	poverty will befall the keeper

Animal Involved	Its Action	The Result or Reason
Two chickens	"talk" or put their heads together	A stranger is coming.
A rooster and a hen	talk	see a ghost
	at noon talk	bad in general
Rooster	crows during thunder	something good is coming
	invites another to talk by crowing	good luck. The rooster's call is described "kokoloko."
A big fish	is in your dream	bad luck
A small fish	is in your dream	good luck or money coming
Dori (frog)	sings	rain
Pegapega or totaki	taps on your roof or sings	rain. This was a strongly believed prediction, even if others were considered amusing superstitions.
Libe-l, cicada or cricket	sings	rain, or more rain
Centiped	is in your dream	money
Big fly (horse fly)	lands on the table	a letter
	lands on the walls or about the house	someone coming. Some claim to know who by looking at the fly.
"Rain flies"	appear	rain
Fly	lands with wings pointing up	someone coming
	wings pointing down	death for someone
----- horseshoe	----- hung above a door	----- good luck



#### IV. c) Feared Animals or Disliked Animals

Animal	Reason for Dislike or Fear
Dog	Will attack pet rabbits
Rat	Will attack pet pigeons
Cat	Will attack a person's throat
Chuchubi (thrush)	Brings bad tidings
Lizards	Considered "dirty" animals, especially in diet
Iguana ○○○○	General fear and dislike, more particularly of being slapped with its powerful tail
Pegapega (a lizard)	Will stick to skin with the suction pads beneath their claws. They can be removed be being scorched with a hot iron.
Scorpion	Its bite brings death
Lizenbein (centiped)	Enters the house and can move very quickly and is thus hard to find and catch. Bites and Eats human flesh. As it can hide in clothing, it is a death hazard to infants.
Cicada	Emits a high, whining, persistent sound that can become extremely annoying.
Maribomba	Its sting is painful though not fatal, but its nests are a danger to children. (Nests often in backyard grape trees.)

○○○ The iguana may be disliked as other lizards, though it is known to be a "clean" animal. Its ugliness can cause people who ~~dis~~ like its taste to not eat it. The iguana's "cleanliness" comes from its diet of only leaves.

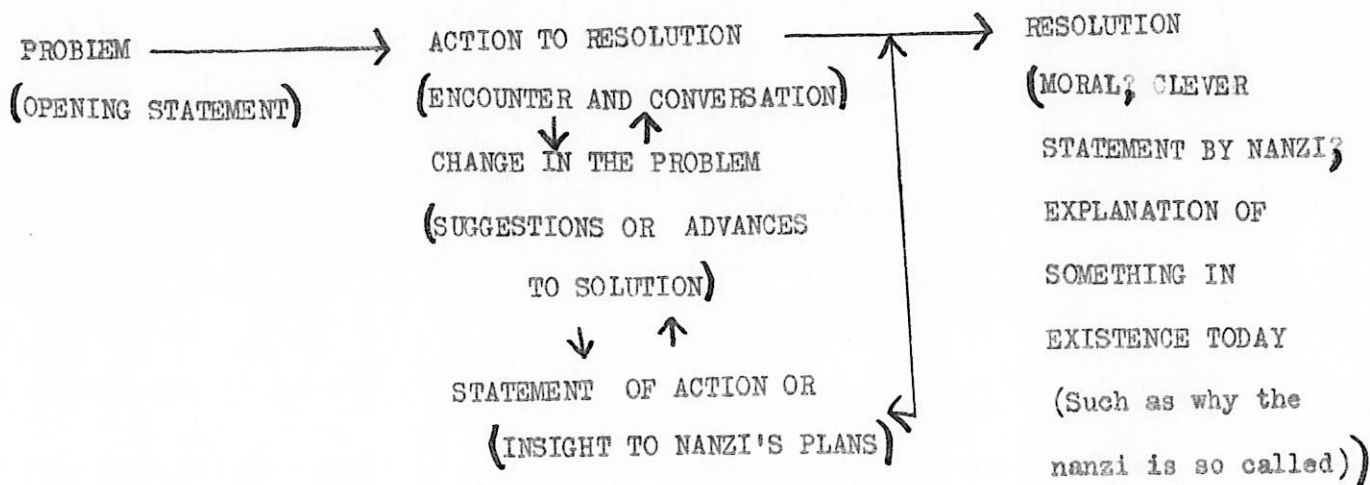
#### V. a) GENERAL VIEW OF THE ANANZI TALES

These animals stories are basically fables for children (cuentanan). Some stories for children, such as "Siete di Kabrito" and "Kaperucita Roya," have been translated into Papyamento, and possess such unfamiliar elements to the Aruban child as illustrations of wooden farmhouses with cathedrals in the distance; the Ananzi tales, however, have been in Papyamento folklore for at least generations. They are passed on to children through words of mouth by parents and older relatives, through the child's own readings when he is old enough not to need to be read to, and more recently through recitations on the radio. The stories are said to be more widespread on Curaçao, whereas the Aruban child reads more Dutch stories for school. The children do not seem to ever tell the stories among themselves.

The stories are usually the continuing encounters of the spider against or with a king, devil, other animal (Such as tiger, turtle, dog snake). The Geerdink-Pinto storybook records 30 of these episodes. The characters are most often referred to as "compa" (friend) in the tales, as "Compa Nanzi i Cha Tiger." A typical form of one of these tales would be an opening statement of the situation causing the adventure, encounter and conversation between Nanzi and other characters with intermittent statements on the action, a climax with resolution of the problem, and a concluding statement.

The spider's adversary need not be another animal; several of the tales center about empty stomachs. Others show the cleverness of the spider in self, friends and children from tight situations.

The typical tale could then be plotted:



\*\*\*\*\* On the following charts:

1. class= group,, example=type, as throughout the paper
2. English names are used here and in the paper except where they would cause confusion or indefiniteness.
3. Here and in the paper, new-orthography spellings have been preferred, though others are included to where they are informative or practically able to be listed.

#### VI. 6) Superstitions of "Becoming"

<u>Action</u>	<u>Result</u>
If a pregnant woman looks at <u>monkeys</u>	her child will be one
If you swim on "good friday"	you will become a <u>fish</u>

VI. a)

TAXONOMY CHART OF ANIMALS NAMES

Pisko	fish	etc	
		salmaa, salmon	
		bangrouw, crab	
		kreeft, lobster	
Insecto	Insects	kabaron, shrimp	
		etc.	
		oester, oyster	
		kofolishi snail	
Lagadishi	lizards (Reptiles)	chinch	
		bug	
		etc	
		Kakaloka, cockroach	
Payara	birds	mani bomba wasp	
		lizenboin, centipede	
		skorpion, scorpion	
		dori, sapo; frogs	
"general mammals"	mammals	etc	
		lagadishi	
		totaki (Aruba)	
		Kododo	
"group"	"class"	yuwana, iguana	
		prikichi, parakeet	
		chuchubi, thrush or songbird	
		etc.	
"type"	"example"	gaza, goose	
		gay rooster	
		galina hen	
		raton di anochi, bat	
"group"	"class"	Kabay, horse	
		buriku, donkey	
		Kabrito, goat	
		etc.	

examples in classes with etc. are types repeatedly cited first in listings of informants.

As used in this paper:  
 "group"  
 "class"  
 "type"  
 "example"

VI. b) Summary Chart EXTENT OF FOCUS IN DIFFERENT ANIMAL GROUPS

	"general mammals"	birds	lizards	insects	fish
I. Can explanations be offered for names?	✓	✓	✓	✓	✓
E. Degree of specification by sex	extensive	some	none	none	none
by age	extensive	some	—	—	—
Special collectives	"cura"	← "fiera" →			
extension of names to people	← "gay," etc. → "chubatu"	"make like a chuchubi" hum-bugging	—	—	—
II pets?	extensive	extensive	rare	—	—
consumption?	extensive	fowl - extensive wild birds - some	iguana only	—	some
IV presence in superstitions	✓	✓	✓	✓	✓
V fables	— translated +	— in stories	— though	— not central	onanzi

# VI. c ) LIST OF CHIEF INFORMANTS

The following people gave me information for my paper, either in formal interviews or in conversations:

NAME	M-§F§	AGE	HOME	OCCUPATION	P §§
Lucy Carrion	x	18	Oranjestad	Secretarial Worker Hollandse Bank, O'stad	x
Cjanevitch, G. Mr.	x	45°	Lago Colony	Lago Exexutive	
Mrs.	x	45°	"	Housewife, librarian	
Emerancio, Sylvio	x	35°	Lago Heights	Schoolteacher	x
J. Philips	x	30°	Lago Heights°	Lago Worker	x
Pietersz, Victor	x	55-60°	Oranjestad	Former Lago worker, now a night watchman	x
Mrs.	x	"	"		x
Soderston, Malcolm	x	40-45°	Lago Colony	Lago Executive	
Mrs.	x	"	"	Housewife	
Vrolijk, Ignacio	x	72	Rooi Taki 10	Former Lago worker	x
Mrs.	x	72	"	Housewife	x
Felicita	x	20	"	--	x

M§ Male F§ Female

P. Speaks Papyamento

XXXX° an approximation

....Informants mentioned in the paper, or those that gave minimal information ....

....or information not in the paper are not included. ....

Also:

Dr. J. Hartog, librarian in Aruba's Oranjestad library, who directed me to several books that furnished background information.

Department of Culture Education, Oranje-stad

Mr. Ito Tromp took myself and another student to interview the Vrolijkjes in Roëi Taki on the morning of March 25, a Tuesday. Mr. Hubert Booi helped us similarly on Monday, 5 May, 1969.

Selected Interviews:

Carrion, Lucy- Sunday, 4 May, the afternoon. Wednesday, May 7, the evening.

Miss Carrion, able to speak several languages, was very helpful, and interested in the work. The interviews took place in her aunt's house on Sunday ( Her mother is the sister of Mrs. Victor Pietersz ), and in her home, on the next street, on Wednesday. She quickly offered myself and another student something to drink, and suggested either the living room or anteroom to talk.

Emerancio, Sylvio- Mr. Emerancio was very quick to see the direction of my questions. The interview took place in the living room of his home, on the afternoon of Friday, 18 April.

Pietersz, Mr. and Mrs. Victor- Monday, 4-May 28 April, the afternoon.

Sunday, 4 May, the afternoon. Mr. Pietersz speaks passable English; Mrs. Pietersz none at all, so her answers had to be translated. The first interview moved from the living room to the kitchen, the second took place entirely in the kitchen. At both several refreshments were offered. The Pietersz suggested we also talk to their niece, Miss Carrion. They are all relatives of Mr. Hubert Booi, through whom we met.

Vrlijk, Ignacio, Ignacia (his wife), Felicita- The Vrolijkjes' interview was taped and translated by Mr. Tromp. They took place the morning of 25 March, Tuesday, in the anteroom of the Vrolijkjes' home. No refreshments were offered.



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\*\*\*\*\* Books read as background are not included. \*\*\*\*\*